

On Saturday, 19th, we returned, Elder Haigh going to Barrow, and I going on to Preston, where, in company with Brother Henry Rolapp, we visited among the Saints and held meeting with them. On Tuesday last I visited Southport and found Elder Carr and family well, and I baptized his son Joseph William.

I learn by letter from Elder L. R. Martineau that he and Elder I. J. Wardle are holding out-door meetings, notwithstanding the bad weather.

Your Brother in the Gospel,
JAS. L. BUNTING.

LABORS IN THE MINISTRY—UNSUCCESSFUL OPPOSITION.

Pontypridd, Welsh Conference,
July 26th, 1879.

President Wm. Budge.

Dear Brother,—Since my arrival in this country, on January 25th, 1879, and receiving my appointment to labor in this conference, I have been greatly blessed in my labors in the ministry. I esteem it as an honor and privilege to be numbered among that class of men, that have left their comfortable homes and family circles and all that is dear to them, to come to the nations of the earth on a mission of mercy, love and good-will to all who will give heed to their teachings. A person can be engaged in no nobler work than preaching the Gospel.

I have, by the blessing of the Lord,

had the pleasure of baptizing six new members into the Church, among whom are some of my relatives. The good work goes steadily on, and we are adding more to our numbers frequently. We hold open-air meetings every opportunity when the weather will permit, and, as a rule, get good attendance and attention. At times we receive some persecution, but the more I receive the better I feel, and more determined to go ahead in the good fight.

President Jones and I have lately visited a portion of Carmarthenshire. At Llanelly we held an open-air meeting, our audience numbering between 300 and 400 people, who treated us with civility and consideration. At the conclusion of Brother Jones' remarks a person in the crowd tried to create a disturbance, asking some foolish questions. We declined to answer him until meeting was over. As I ascended the chair to speak, he declared that "we would have to leave that part of the country" if we did not answer his question forthwith. I affirmed that "this was a free country, and we would not go until we felt like it." The feelings of the people were manifest against the intruder, he was quieted and the meeting proceeded peaceably, the assembly listening to our remarks with interest.

The Saints and local priesthood are in good spirits and feeling well.

Your Brother in the Gospel,

J. R. MATTHEWS.

A FABRICATION.

The following communication, which appeared in the *Manchester City News*, of July 26th, serves to show the facility with which some people fabricate stories about the "Mormons." A commendable feature of this statement, however, is that it appears to be comparatively free from the spirit of animus that generally characterizes such emanations:

"The Mormon prophet, leader, and founder of that peculiar creed, Mr. Joseph Smith—better known to our American cousins as 'Joe Smith—

began the prophet business in this country in the city of Manchester, some time in the month of February, 1841. As at that time I came into contact with Smith on several occasions in some business matters, a short personal account of the now notorious 'prophet' may interest your readers.

"Coming to this country *via* New York and Liverpool, he made Manchester his headquarters, and sought, with considerable success, to make converts to his polygamous religion. Many of his pamphlets, which he had had printed in America, I made up

and bound for him here, the said literature being no doubt to the Mormon mind extremely edifying. The premises occupied by Mr. and Mrs. Smith and family while here, were then No. 37, Oxford-street, in Esdaile's Buildings, now a tobacconist's shop, next door to Duncan and Foster, bakers. The landlord accepted him as tenant for the unexpired portion of my tenancy, and to continue at about £30 per annum. He remained there either twelve months or two years, I forget which, and visited during that time almost all the towns in the neighborhood of Manchester.

"In appearance the Prophet was a man about five feet ten inches high, somewhat stout, and with a good appearance. He appeared to be fairly educated, but not in possession of any trade nor handicraft. He seemed to be well off as far as this world's goods went, and, to the best of my recollection, did not leave his debts as a legacy to the unconverted.

"I believe the meeting house for the 'Saints' and 'Anxious Enquirers' was the lower portion of a house in a street immediately behind St. Michael's Church, in Angel Meadow.

"We all know Smith's tragical fate, but the few details I am able to give are not perhaps so well known, and may be interesting not only to readers here but also in Salt Lake City, State of Utah, U.S.

"JAMES WROE"

"Oxford Street,

"Manchester."

We agree with Mr. "Wroe" that "the few details" he is "able to give are not perhaps so well known." The reason for this is that the said details are entirely untrue. The Prophet Joseph Smith never, during his whole life, visited this country. In the year 1841 he was a resident of Nauvoo, Hancock County, Illinois, U.S.A.

DIED.

BENSON.—At Bolton, Lancashire, July 26th, after an illness of only a few hours, Eliz. Benson. Deceased was a faithful Latter-day Saint.—Utah papers please copy.

THORNLEY.—At Kaysville, Davis County, Utah, June 24th, of milk fever, Elizabeth Ann, daughter of John and Martha Thornley, and wife of Daniel B. Harris. Deceased was born June 24th, 1851, at Preston, Lancashire, England.—"News."

REEVES.—In the 15th Ward, Salt Lake City, June 27th, of congestion of the heart and lungs, Henry Reeves, aged 53 years and 9 months. Deceased was a native of Shrewsbury, England, and emigrated from the Leeds Conference of that land in 1875.—"News."

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LONDON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"HEAR THE WORD OF THE LORD, O YE NATIONS, AND DECLARE IT IN THE ISLES APART OFF, AND SAY, HE THAT SCATTERETH ISRAEL WILL GATHER HIM, AND KEEP HIM, AS A SHEPHERD DOTH HIS FLOCK."—*Jeremiah xxxi, 10.*

No. 32, Vol. XII.

Monday, August 11, 1879.

Price One Penny,

MINUTES OF A DISTRICT MEETING,

HELD IN GOSWELL HALL, GOSWELL ROAD, LONDON, SUNDAY, JULY 27, 1879.

Present on the Stand: Elders Orson Pratt, of the Quorum of the Twelve Apostles; William Budge, President of the European Mission; G. H. Taylor, President of, and W. Ball, H. Rampton, R. Dansie, I. Smith, B. S. Young, G. S. Grant and M. Snow, traveling elders in the London Conference. Also Elders J. Bull, sen., and S. W. Sears.

10.30 a.m.

Singing. Prayer by Elder I. Smith.
Singing.

President Taylor made appropriate preliminary remarks.

The traveling elders reported their labors and the condition of the work in their several districts as follows:

Elder W. Ball, Kent and Essex; Isaac Smith, Berks and Buckinghamshire, and New Jersey (Elder E. E. Brain has succeeded him in the latter field); H. Rampton, South Coast, including Southampton and Portsmouth; B. S. Young, in conjunction with Elders Rampton and Smith, in their respective districts; Moroni Snow, in conjunction with Elder Ball, in Kent and Essex; G. S. Grant, jointly

with Elder Rampton, on the South Coast. The representations of these brethren were encouraging. They had enjoyed the promptings and influence of the Spirit of God in their labors, and the prospects of the work in the several districts were cheering.

Elder Sears addressed the meeting. He spoke of his experience in London, since his return to his native country, and before he left it. Also of his sojourn in Utah, testifying that all the promises pronounced on him by Elder Pratt before he left England had been fulfilled. Spoke on the necessity of giving heed to the counsels of the servants of the Lord. He spoke descriptively of Utah, and the condition of the Saints there. He urged all to be faithful, gather to Zion, and enjoy the blessings which God had promised the Saints.

President Budge spoke for a short time, testifying that the Spirit of the Gospel was in the meeting. He expressed his thanks for the full reports the elders had given of their fields of labor.

Singing. Prayer by Elder Dansie.

2.30 p.m.

Singing. Prayer by Elder Ball.
Singing.

President Budge addressed the conference. He explained the inability of man to declare the Gospel unaided by the power of God. The Gospel plan had been revealed from Heaven, and there was no other than the one system. It had not been devised or set up by man. Christ taught his disciples to pray that the will of his Father might be done on earth as in heaven. This effect could not be produced by many religions but by one, and that the true one. The elders of the Church of Jesus Christ of Latter-day Saints declared that Gospel, as it had been revealed, in its power and purity, but they used not the slightest coercion to induce people to accept of it. He then explained, with great force and clearness, the first principles of the Gospel as taught by Jesus and the early apostles, concluding his instructive discourse by bearing testimony to the revelation of the same system from heaven in this day and its declaration by the elders of the Church.

Elder Orson Pratt briefly addressed the meeting, testifying to the correctness of the remarks of President Budge, and narrating some of his interesting experience in the Church during the forty-nine years of his connection with it.

Singing. Prayer by Elder G. H. Taylor.

6.30 p.m.

Singing. Prayer by Elder H. Ramp-ton. Singing.

Elder Orson Pratt addressed the conference. After some introductory remarks, he said, in substance, No man, no matter how great may be his attainments, can speak according to the mind and will of God except by the power of the Holy Ghost. Man, by his own wisdom, cannot comprehend the wants of the congregations on the subjects that would be best adapted to their circumstances. It is according to the faith and prayers of the speakers and hearers that the blessings of the Most High will be poured out in the assemblies of his Saints.

We are living in a very important period of the world. It is the latter times; near the dawn of the Millennium. We expect, as Latter-day Saints, that in the morning of the seventh thousand years, great and important events will transpire. Many great prophecies, delivered by holy men who lived in ancient times, will be literally fulfilled. We expect also that Jesus, our Lord and Savior, who was crucified for the sins of the world, and who ascended to his Father, will descend from heaven, with power and great glory. We have no doubt in our minds in relation to this subject. We also believe he will prepare the way before his second coming, as he did his first coming, only in a more wonderful manner. There was one prophet to prepare the way for his first coming, called, by the Savior, the greatest prophet that had been born into the world, yet we do not read that he performed any miracles. There were many prophets that performed wonderful miracles, as Moses, Elijah and many others. John did no miracles, yet his testimony, without miracles, was enough to condemn the Jewish nation. They could not reject a man sent of God without bringing condemnation on their souls. John was raised up to prepare the way of the Lord when He came in His humiliation. When Jesus comes the second time it will not be in humility, but in majesty, clothed with power and great glory, attended by the ancient apostles, the resurrected Saints, holy angels and flaming fire—a fire that will consume and burn up the wicked, the proud, the ungodly in the nations of the earth. He will come in the midst of a great multitude, and the Saints that are asleep in their graves will arise, clothed with eternal life and immortality to meet their Savior. The Saints also that are alive in that day will meet their Lord in the air. So you see he will come as Lord of Lords and King of Kings, to redeem his people. Therefore to prepare a way before the face of the Son of Man and these holy and mighty beings accompanying him, will require a work exceeding in magnitude anything that has been since the creation of the world. It will require a

great and glorious manifestation of the power of God.

God has promised, through his prophet Daniel, (ii, chap.,) to set up a kingdom that shall stand for ever. That kingdom must be established in the last days, and "this Gospel of the kingdom" must be preached to prepare the way before the face of the Son of Man. Our brother that addressed you this afternoon, proved to you what the Gospel of the Son of God was and how it was preached in ancient times; also that the Latter-day Saints preached the same Gospel as was declared by those belonging to the primitive Church, with all its power and glory—the same ordinances, gifts and blessings, fulfilling the prophecies of old, which declared that this Gospel should be preached to every nation, kindred, tongue and people. This was to be the sign to the nations of the earth that the end was near. This cannot be accomplished in one year or twenty years. In the 14th chapter of Revelations, we read that this Gospel was to be restored by an angel from heaven, and the words are so plain that no person can be mistaken. The time when this was written was near the close of the first century of the Christian era, when John was in banishment on the Isle of Patmos. In his book we read, in the fourth chapter, after he had given the admonition to the Church, "I looked and behold a door was opened in heaven, and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter." Among these things was the apostacy of the Churches. He saw that God would spew them out of his mouth unless they repented. This apostacy continued until the nineteenth century, when that angel came to restore the Gospel, according to the prophecy before quoted. Immediately after that angel had spoken he saw another angel, who said Babylon is fallen, is fallen.

He then quoted several predictions of the prophets of old, and testified of the coming of the angel and the setting up of the Church of Christ in the year 1830. Man had received authority to

baptize and to lay on hands for the Holy Ghost, and without this had been done the kingdom of God could never have been organized on the earth. It requires power from above to administer the Holy Ghost. No man by his own power can administer it. But God has sent his ancient servants, his messengers, and they have conferred this power upon men on earth, with authority to administer in his name. This is the message that commenced on the earth in 1830, nearly half century ago. This message, when first sent in the days of Jesus was to the house of Israel, the literal seed of Abraham, and subsequently to the Gentiles also. When it was brought again by the angel, it was to go to the Gentiles first, because the prophecy had to be fulfilled, "the last shall be first and the first last." Jesus said it should be taken from the Jews and given to another people, and that the Jews should be scattered among the nations of the earth until the fulness of the Gentiles should come in. This prophecy of Jesus you will find in the 21st chapter of Luke. The judgments and signs that should precede his second coming are there predicted by the Savior. These and the judgments spoken of in the revelations of John will be fulfilled, and the nations and kingdoms of the Gentiles will feel the power of the Almighty. It will not be with them as it will be with the literal descendants of Abraham; for the Lord God will gather them from the nations wherein they are scattered, "with a mighty hand, a stretched out arm, and with fury poured out." He will deliver them and bring them back to the land of Palestine. There will be no power on the earth that will be able to stay the hand of the Almighty when the time of the Gentiles is fully come. Not only will he save the house of Israel, but he will save all his Saints who will receive the Gospel among the Gentiles. The Lord intends that Babylon shall fall, as the angel expressed it when he took up the great millstone and cast it into the sea. Some may say, Where is Babylon? It is those nations and people who have refused revelation and have neither prophets nor apostles.

The speaker continued at considerable length, quoting from the prophecies of the Bible. He showed, with great clearness, the identity of the work in which the Latter-day Saints are engaged with the Zion to which ancient predictions pointed. A synopsis of his remarks can give but a faint idea of his elaborate and edifying discourse. In conclusion he said, I have this privilege of again meeting you. This may be the last time I may lift my voice in this great city. I bear testimony that we are living in that period of time when the Lord will fulfil every word he has spoken. I bear testimony that the angel has brought the Gospel from heaven. I bear testimony that the Lord God has

sent his servants with this message to the nations. I bear testimony that the kingdom of God is now being established and will roll on and grow until it fills the whole earth. I also testify that the Saints shall possess it. Therefore I say unto you, my brethren and sisters, serve the Lord your God with your whole hearts. Give yourselves no rest until you gather with the Church. To my friends I would say, repent and turn unto the Lord your God. That you may do this is my prayer in the name of Jesus.

The choir then sang the anthem, "Cry out and Shout," etc. Benediction by President Budge.

EPHRAIM ADAMS,
Clerk.

CHRISTIAN OR INFIDEL?

BY ELDER WILLIAM JEFFRIES.

Christendom boasts much religious enlightenment. It has many colleges in which the parson-trade is taught in a variety of ways. Numerous are its edifices in which those who learn the trade more or less perfectly, teach the masses the Gospel of salvation as they claim to have learned it from the Bible and its interpreters. These diplomated Gospel teachers, together with their motley-minded flocks, notwithstanding all their ever varying, diametrically opposing creeds, are styled Christians, humble followers of the lowly Nazarene.

In Christendom also there are other persons who do not please to fall down and render adoration to so-called Christianity, for they cannot possibly believe that God is the author of a general system of lesser systems, all disagreeing, clashing, and mainly in opposition to His revealed will in the Bible, and that He revealed this babel to his children to bring them to the "unity of the faith," to prepare them for Messiah's coming, the millennium, and celestial glory, therefore they are denominated infidels, and we think it legitimate to ask: Is the infidel more infidel than the Christian? Is the Christian more Christian than the infidel? And

which appellation is most appropriate to the professed Christian?

Whether it be so or not, for brevity's sake, for the purpose of comparison, we will admit that the infidel does not believe in the religious systems of the day, nor in the Bible upon which they are professedly founded, nor in the God of Israel who inspired his ancient servants to write the books of that sacred volume, and we will proceed to inquire what it is the Christian really does believe.

Jesus was baptized by immersion. John the Baptist and the apostles baptized by immersion for the remission of sins. Christian preacher, do you believe in this principle? "Immersion is non-essential. We sprinkle infants—that is baptism."

The Apostle James says: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up" (chap. v, 14, 15). Friend Christian, do you believe in this ordinance? "No." Well, we suppose you believe in the laying on of hands, according to the apostolic custom, for imparting the Holy Ghost to baptized believers?

"We do not believe the Holy Ghost is imparted by the laying on of hands. That is simply a part of the ceremony of confirmation."

We do not read in the Bible that colleges were built and endowed, and ministers educated in them, to do the work of the Lord; but Gideon was taken from the threshing-floor, Elisha from the plow, David from the sheep-fold, Peter and others from their fishing nets, and others from sundry vocations, and inspired from on high to do the work assigned them, a part of which was preaching the laws of heaven as they received them. Christian, is this right? "No, inspiration has ceased. A collegiate education is necessary, and no man has a right to preach the Gospel without a college diploma." But, dear friend, had Jesus such a diploma? If he had, where did he get it? If he were so unfortunate as not to possess a document of such intrinsic worth, according to your assertion he had no right to preach, and, if he had no such right, what becomes of your pretensions as a preacher? And what becomes of the whole Gospel fabric as established by Him in the meridian of time?

The faith of the ancient worthies was of this character: It enabled them to "quench the violence of fire," to "escape the edge of the sword," to "stop the mouths of lions," to heal the sick, to raise the dead, to receive visits from heavenly beings, and to rend the vail asunder, ascend and gaze upon some of the glories of the celestial worlds. Is this kind of faith embraced in your creed? "We have no such faith in any of our denominations. We do not believe in any such miraculous manifestations of the power of God in our day."

Bible history informs us that the Lord frequently communed with his servants during the first four thousand years of the world's existence, giving them "line upon line and precept upon precept;" and we suppose that you, as a Christian minister, fully believe in this principle of immediate and continuous revelation from God to man? "We believe that revelation has ceased. The sacred canon of Scripture is full. The

word of the Lord to John on Patmos was the last word of revelation to man on this earth."

We will interrogate you once more. Do you believe in the God of the Bible? the God who walked and talked, and ate and drank with many of the Bible prophets? Do you believe in his Son, who, after his resurrection, during forty days, furnished many infallible proofs of his identity, personality, and materiality, among which was this very conclusive proof: "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have?" (Luke xxiv, 39). And who was "the express image of his (God's, his Father's) person?" (Heb. i, 3). "We believe that God is a spirit. We cannot accept in our faith the gross materiality of flesh and bones. The God we worship is without body, parts or passions."

Why, Christian religionist, what is there within the lids of the Bible in which you do believe? You do not believe in the Lord's mode of remitting sins; in his remedy for sickness; in his ordinance for imparting the Holy Ghost; in the way he qualifies his servants for the ministry; in the true, living, prevailing faith of the ancients; in revelation—the only way in which he can warn or instruct his children, and the only foundation upon which the Church of God can rest in any age; neither do you believe in the God of the Bible, the God of heaven, the God of Abraham, Isaac, and Jacob, the God of power, who sits enthroned on high and frowns upon false teachers; but you have substituted for him a being—no, not a being!—an incomprehensible, indescribable nothing, said to be "without body, parts, or passions," which certainly must be true when said of nothing; neither do you believe in his Son Jesus Christ; therefore, you are as much an infidel as he whom you denounce as an infidel, and whom you declare to be doomed to an eternal residence in the "lake of fire and brimstone." Moreover, he does not profess to believe the Bible, while you not only profess to believe it, but to teach from it the way of life to the sons of men; and when you and the

infidel are placed in the scales of eternal justice, and scanned by the eye of unerring omniscience, which of the two, think you, will receive "the greater condemnation?"

Professed Christian, we call upon you to drop false professions, to rid yourself of false faith, to divest yourself of prejudice, to cease preaching for doctrines of salvation the commandments of men, and to humble yourself before the Lord in much fasting and prayer, that you may receive a portion of the Spirit of Truth to dispel darkness from your mind, to inspire your heart, and to impart unto you a small degree of "the faith once delivered to the Saints," by which you can search out a man of God, among the Latter-day Saints, through whose ministrations in the name of the Lord your sins may be remitted, the Holy Ghost be imparted unto you, and your feet be planted on the road to eternal life. *Then* you will know the true condition of the Christian world, and that God has established a true church on the earth through the instrument-

ality of the martyred prophet, Joseph Smith.

Christian—denounced infidel! there is a God—the merciful, kind, and just Father of us all. Believe in him. Repent of unbelief and hardness of heart. Cease being skeptical and cynical. Call upon the living and true God in mighty prayer. Seek unto the Elders of Israel for instruction in the way to eternal life. Humbly obey their teachings, and you shall *know* there is a God. You will learn that the true Gospel system of salvation will give ample scope to your active and critical mind; that it contains all that is necessary to satisfy all your heart-desirings and soul-yearnings for truth—for it embraces *all truth*! And that it will furnish you, and all who are honest lovers of truth, and who do the will of God on the earth, all the honor, and glory, and blessings, and salvation, which a joint-heir with Jesus Christ is entitled to in the celestial mansions of our Heavenly Father.

TWO SIDES TO EVERYTHING.

We are all familiar with the legend of the upreared shield by the roadway, one side of which flashed silver rays in the sunlight, while the other side was golden; and how two valiant knights journeying from opposite directions met under this shield and argued, first with hot and hasty words, and then with the sharp points of their lances, each to convince the other that he was wrong; but when in the progress of their severe and bloody contest they change places, they glanced upward and found, to their shame and confusion, that they were *both right*. They had fought conscientiously for what had appeared to them to be the truth, but they had each seen only one side. We can imagine them upbraiding themselves for their foolish obstinacy and self-conceit, as they lay wounded and exhausted after this needless conflict, yet it is quite likely that, when sufficiently recovered, each rode off ready

to enter again into mortal combat with any who might dare to differ in opinion with him. The same intolerant spirit which animated these hot-headed knights still prevails. Intelligent, conscientious people of to-day are constantly coming in contact with others equally educated and thoughtful, but they have been differently trained. Coming from opposite directions, they do not see things from the same stand-point. Then follow endless tilts and jousts; their lances, which should be kept ready for the protection of the weak and the advance of the right, are often dulled and dimmed in petty squabbles concerning some trivial, unimportant point. What matters it, after all, whether the shield be silver or gold? Why should not each enjoy his own opinion, so long as there is no principle at stake, if it makes him happy? But as then, so now there are those who dogmatically insist that others

must see through their eyes and act according to their standard, allowing no freedom of thought, nor liberty of speech, save in grooves, whose narrow confines bound their own line of duty. Often, because of the determined endeavors on the part of one person to curb and conquer the natural instincts of another, and in the purpose and desire of that other to carry out that which he sees, written on his side of the shield, there has come a

final separation between those who, if they could but sometimes have changed places with each other, might have walked lovingly and helpfully together through life's journey. There are many truths which are self-evident, and upon which our feet cannot be too firmly planted. But while there are points which we may not yield, it is always well to remember that there are two sides to every question.—*Christian Globe*.

PASSING EVENTS.

ARCTIC.—It is proposed to bring balloons into service in the next Arctic expedition that will leave England. The party intend going as far as practicable by water navigation, and thence an attempt will be made to reach the pole by aeronautism.

WARLIKE.—The sound of the latest warlike note in which Great Britain is directly interested comes from New Zealand. The dispute between the White settlers and the Maoris is about a valuable tract of land, which was confiscated by the Government ten years ago. The natives, however, continued in possession. Now they are told to get up and go. This being rightfully considered by them a great hardship, they demur. The Government is consequently making extensive war preparation. The report says: "The settlers seem to have resolved to settle the native difficulty at once and forever." We presume this means that the weak must go to the wall, under the aggressions of the strong, independent of a nice regard for what is right in regard to the matter. And so the world goes.

YELLOW FEVER PLAGUE.—The voice of alarm sweeps over the Atlantic. On account of the yellow fever visitation 40,000 of the population of Memphis, Tennessee, U.S.A., have fled to other parts, leaving 10,000 of the poorer and more helpless class in the infected city. There the remnants are likely to abide, unless swept off by the relentless plague, as other cities and towns are adopting stringent restrictive measures to prevent refugees from Memphis finding shelter within their confines. The fearful ravages made by the dreadful malady last year, fills the people of the south with abject fear. Their hearts fail them at its death-dealing approach, rendering them more susceptible to seizure in its pestilential embrace.

"And their testimony shall go forth unto the condemnation of this generation if they harden their hearts against them; for a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming." (Revelation through Joseph the Seer, given March, 1829).

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 11, 1879.

VISITATIONS AND PLEADINGS.

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FROM Saturday night till Sunday morning, Aug. 3rd, a terrific storm of thunder, lightning, hail and rain visited the midland counties of this country. The thunder was so tremendously deafening and the lightning so vivid, as it streaked through the air in rapid successive flashes, that the people in some localities were terrified. The electric fluid struck in numerous places, doing much damage to buildings and, in some instances, causing loss of life. The crops were greatly damaged by the hailstones, which were very large. Conservatories and nurseries were demolished by the shower. The rain descended in sheets, flooding large tracts of country, thousands of acres being inundated. In some places services were held in sectarian churches in which special thanksgivings were offered for the preservation of the worshipers from the dangers of the storm. Cambridgeshire, Warwickshire, Norfolk, Surrey and Monmouthshire seem to have suffered most from this visitation.

The catalogue of the misfortunes of this country is swelling to most alarming proportions. We deem it our duty to inform the people that it is the voice of God calling upon them to repent and turn unto him and live. Modern revelation informs us that after the testimonies of His servants cometh the testimonies of his judgments. Probably no nation, with the exception perhaps of Denmark, has had the Gospel more thoroughly preached to it than Great Britain, and some thousands—but few, however, compared with the mass of the people—have listened to the voice of warning and gathered with the Saints. And now the elders generally are going from city to city and village to village declaring the great message of the latter-day dispensation. Their declarations will not fall to the ground. They will bear fruit, either to the salvation or condemnation of those who hear. Those who shut their ears and hearts to their testimonies, will be visited by the evidences of the displeasure of the Almighty. And not only will it be so with those nations who hear and reject the message, but those iron-bound nations who utterly refuse to allow the servants of God access to their dominions, will be broken in pieces like “a potter’s vessel,” for this “Gospel of the kingdom” must be preached unto all nations, “for a witness” before the coming of the end.

In these days men repudiate the statement that God has spoken from heaven. Nevertheless let them take note of what the voice of modern revelation declares, that they may compare its statements with present events and future occurrences as they develop and roll from this time forward. Listen

to the language of instruction from Jesus Christ, given at Kirtland, Ohio, U.S.A., September, 1832, through Joseph Smith, to those whose duty it was to warn and teach this generation :

"Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in nowise loose his reward. And he that doeth not these things is not my disciple. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter do likewise. Nevertheless search diligently and spare not ; and wo unto that house, or village, or city that rejecteth you, or your words, or your testimony of me. For I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness. And *plagues* shall go forth, and they shall not be taken from the earth until I have completed my work which shall be cut short in righteousness, until all shall know me who remain."

As to the manner in which the Lord is calling and will call upon the nations another revelation, given at Kirtland, in February, 1831, says :

"O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not? How often have I called upon you by the *mouth of my servants*, and by the ministering of angels, and by mine own voice, and by the voice of *thunderings*, and by the voice of *lightnings*, and by the voice of *tempests*, and by the voice of *earthquakes*, and great *hailstorms*, and by the voice of *famines* and *pestilences* of every kind."

Also in the revelation, given December 25th, 1832, in which is predicted the late American war of the rebellion, the following passage occurs :

"And thus with the sword, and by bloodshed, the inhabitants of the earth shall mourn ; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation and chasten hand of an Almighty God, until the consumption decreed hath made a full end of all nations."

The message of revelation in this day is received by but few. Nevertheless it is the duty of the elders of the Church to declare it. Therefore let their voices be heard in whatsoever land they may sojourn. If they are diligent in the discharge of this godlike duty, they will be held blameless when dire calamity shall overwhelm the nations, and the Spirit and power of God will bear them up in all their labors. We bear witness that the "Great day of the Lord is at hand," and we know that our testimony is true, because it has been manifested to us in many ways, and most plainly of all by the "Still small voice of the Spirit."

HOME.—The company of emigrants which left Liverpool on June 28th, arrived safely, at Salt Lake City, on the evening of July 16th.

DISTRICT MEETING.—A district meeting will be held on Sunday, August 24th, at 15A, Hunslet Road, Leeds. President Budge and other Utah elders will attend and address the congregations.

ASSASSINATION OF ELDER JOSEPH STANDING.

It is mournful to have to state that there appears little room for doubt that another servant of the Living God has fallen a victim to assassination. According to a published account which we have perused, the blood of Brother Joseph Standing, a young elder from Utah, cries from the soil of Georgia, U. S., for vengeance upon his murderers and all who give the sanction of approval, whether in the internal feelings or outward expressions, to the atrocious deed.

We extract the following from an article which appeared in the *Liverpool Mercury* of August 5th :

The Atlanta correspondent of the *New York Times*, under date of July 23rd, gives particulars of the assassination of a Mormon elder, Joseph Standing, and says that no murder for years past has created such a sensation in Georgia. On the previous Sunday, Standing and his companion had been unusually active in their efforts to obtain converts to Mormonism, and had succeeded in several cases. On Monday morning they applied at the railroad station for half-fare tickets, stating that they were missionaries. Half-rates were refused, but they went from Dalton to Varnall's station, in Catoosa County. When they got off the train, a crowd of men came up and arrested them, claiming authority of the county. They took Standing and his companion out in the woods, and told them they meant to whip them. Standing asked for what, and they replied that he was raising too big a row in the county.

The account further states that after a repetition of the threat to whip the two missionaries, several of the mobbers rushed at Brother Standing. "A voice cried, 'Stand back.' Just then some one fired, and Standing fell dead with a bullet in his brain." It is also stated that the other missionary plead that his life might be spared, and he was left unharmed, the murderers dispersing in every direction. According to the published statement, the companion of the murdered man carried his remains to Ringold, and they were conveyed from that point to Utah.

The inhabitants of Catoosa are greatly outraged by this occurrence, and demand that justice shall be done to the murderers. Twelve warrants are now out, but the persons connected with the murder have disappeared.

Let it be remembered that this bloody scene was not enacted in a country inhabited by barbarians. The perpetrators of this cold-blooded murder were not uncivilized savages. Had such been the case there would have been comparatively small room for wonderment. The locality of the assassination is the heart of a so-called Christian nation. There is small room for doubt that the red-handed assassins were professed followers of the meek and lowly Jesus. Those who care nothing for religion are generally indifferent as to the success of the elders of the Church of Jesus Christ of Latter-day Saints, or of the operations of any other religionists. It is those whose "crafts are in danger," that are infuriated with sectarian hate, and are ready to embrace their hands in the blood of those who advocate the doctrines of the pure Gospel of Christ.

Within the last three or four years a vigorous missionary labor has been prosecuted in the Southern States of America. The elders have been suc-

cessful in raising up numerous branches. This work has probably been more successful in the State of Georgia than any other part of the South. The opposition there and elsewhere, from sectarian sources, has been malignant and intense. This bitter spirit of persecution has been incited by the priests, most generally of the Methodist persuasion. The missionaries have, in different parts, been waited upon by bodies of armed men, and threatened with death if they did not leave the country. Houses in which Brother John Morgan, President of the Southern States Mission, and other elders have been preaching, have been fired at by Ku-klux gangs. Not only have the priests incited these barbarous exhibitions of fanaticism, but it has been discovered that some of them took a personal and active part in them.

The elders of the Church of Jesus Christ—a braver, more devotional and devoted class of men than whom does not live—have not been dismayed by these dangers, but continued the work of the Great Master. They know in whom they trust. Like the Savior and the apostles of old, who taught the same pure Gospel, when they go into all the world without purse or scrip, to proclaim the glad message from heaven, they are aware that they take their lives in their hands. They know that if they have to face contumely, bonds, imprisonment, or even death itself, all will be well with them.

The spirit of persecution that the elders have to meet, is the same evil genius that prompted the stoning and killing of the prophets from righteous Abel down to the meridian of time. It is the same satanic opposition to the light of heaven that inspired those who, speaking in reference to the Savior of mankind, cried out, "Away with him, crucify him," and that incited those who persecuted, pursued and put to death the early apostles. Those who said of Joseph Smith, "If the law cannot reach him, powder and ball will," and who murdered him and his brother Hyrum, and shot four balls into the body of President John Taylor, who yet survives, were animated by the same fiendish hate. It is the means used by the representatives of foundationless religious systems. Unable, with the puny weapons of sectarian imbecility to stem the onward march of glorious truth, they resort to coercive and crushing measures, not even stopping short of "murder most foul." And all this because men love darkness rather than light, their deeds being evil.

For what was Joseph Standing slain? Solely because he preached a pure, vigorous, powerful, scriptural plan of salvation. He, it appears, had been successful in making a number of converts to the doctrines of faith in God the Eternal Father and in the atonement of Jesus Christ, repentance of sin, baptism by immersion for the remission of sins, and the laying on of the hands of the elders of the Church for the imparting of the Holy Ghost, and the necessity of a true servant of God being commissioned by holding authority from Jesus Christ, and in the necessity of revelation. Also that the disciples of Christ should gather to one place, as commanded in the Scriptures that the elect should do in the latter days, when "this Gospel of the kingdom" should be preached for the last time. These are all scriptural points of doctrine, beyond the possibility of biblical contradiction. These things, as a servant of God, he was engaged in traveling from place to place declare. He was "going about doing good," and it was for this that he was falsely arrested by a mob of Christians (?), taken into a wood and ruthlessly murdered.

Elder Joseph Standing was a young man, probably not more than twenty-four years of age. He was healthful, vigorous and courageous. Notwithstanding his youth, he had spent two or three years in the ministry, in the United States, with good success. He bore a most excellent character. He has been deprived of life by the hands of assassins at a period when a career of usefulness appeared to be opening wide before him. He is among those who have been slain while at their post laboring in the cause of righteousness and truth. "The blood of the martyrs is the seed of the Church."

ABSTRACT OF CORRESPONDENCE.

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WELSH CONFERENCE.—President John G. Jones, writing from Merthyr Tydfil, Aug. 4th, said :

"Please fill the following order : Send ten copies of the STAR in addition to those now taken ; ten Books of Mormon (classes of binding named) ; six Hymn Books ; one thousand tracts, as follows : Only True Gospel, 500 ; Means of Escape, 300 ; Good Tidings, 200."

AUSTRALIAN MISSION.—One of the brethren in this Office has received a letter from Elder Fred. J. May, who is laboring in Australia. He had visited Victoria, Tasmania and New South Wales, and preached the Gospel in many towns by the way. As a rule neither he nor his message was well received. The people appear to be given over to the hardness of their hearts and all manner of wickedness. Like the Pharisees and Saducees of old they frequently ask for a sign. The communication says : "Since my return to Sidney I have rented a hall at a nominal cost, have advertized our meetings in the papers, had 1,000 handbills printed, which are distributed by Brother Speight and myself. These means have induced a good many strangers to attend.

"I have been blessed by the Lord to a remarkable degree. I have been warned, by dreams, of dangers, and have had the Spirit of God to guide me in the ministry."

CORRESPONDENCE.

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PRESIDENT BUDGE IN NORWICH AND NOTTINGHAM CONFERENCES — INTERESTING MEETINGS — GRATIFYING CONDITION OF THE BRANCHES.

Wymondham, August 5th, 1879.

Dear Brother Nicholson,—I arrived here on Saturday, where I found President Howells and Elders Reece and Elder, all in good health and spirits. We held our conference here, as the brethren were unable to obtain a room either in Beccles or Norwich. The storm of Saturday night prevented many from attending our meetings

from a distance, as the roads were bad and waters high. Yet we had a very good time, holding three meetings in-doors and one in the street. At the latter we had quite a number of strangers, some of whom attended with us in the room. The Saints in this place were very kind and rejoiced in the worship of God.

Yesterday (Monday) I went with President Howells and Brother Elder to Beccles, where we were warmly welcomed by the Saints, some of whom were the friends of days long past.

We were accompanied by the brethren and sisters to the "Common," near the town, where I had the pleasure of addressing a goodly number of the citizens, brought together by a notice delivered in the streets of the town by the bellman. I was listened to with much attention. After the close of meeting an effort was made to create a disturbance, by an ill-mannered Christian (?), but without effect, as our hearers did not sustain him. We afterwards adjourned to the house of Elder Brown, the President of the Beccles Branch, where we received instruction, rejoicing in the Spirit and work of the Lord.

Your Brother in the Gospel,
WM. BUDGE.

Hucknall, Notts., August 8th, 1879.

Dear Brother Nicholson,—On Wednesday evening last, I attended meeting in Nottingham with President Wm. Bramall. The Saints turned out well, and I very much enjoyed the opportunity thus afforded of speaking to them, as the good Spirit prevailed and controlled our exercises.

Yesterday we came to this place and met with the Saints in the evening. Our room was well filled and we had another excellent time, teaching and hearing things pertaining to the kingdom of God; then followed conversation and singing, so much enjoyed by the brethren and sisters, who, as on this occasion, come together from different localities to worship the Lord.

I am much gratified and very thankful to our Heavenly Father to find so good a spirit prevailing so generally among the Saints in the conferences and branches, which I have the privilege of visiting. The priesthood are alive to their duties, and the members are increasing in faith, so that the message and testimony of the truth is being declared to the people and baptisms increase.

Elder Henry Walsh, who has been laboring successfully in this district, baptized four yesterday, and President Bramall has just left us this morning in answer to a call to baptize five or six this evening.

Your Brother in the Gospel,
WM. BUDGE.

MEETINGS AND BAPTISMS.

Nottingham Conference.

Burton-on-Trent, Aug. 2nd, 1879.

President William Budge.

Dear Brother,—I have just parted with Elder Bramall, who has left for Derby. He has been paying a two weeks' visit to this district. Last Sunday we held a camp meeting at Church Gresley. The weather was rather unfavorable, but we held three services notwithstanding. The morning meeting was addressed by Elders Freestone and Fowkes; in the afternoon by Elders E. Cliff and W. Bramall, and respectively by W. Bramall and E. Cliff at night. The first principles of the Gospel were spoken upon with much freedom and plainness, backed up by the power of the Holy Spirit.

A few unprincipled persons tried to make a disturbance, but were not successful. The meeting has created quite a spirit of inquiry with some of the more enlightened, and I believe it will result in good.

We have since held another meeting at Gresley, one at Whitwick, and one at this place, and three persons have been baptized at Whitwick and one at Gresley. We also held two meetings at Sheepshead, which were well attended. I hold meetings tomorrow at this place, and so the work goes on.

Very respectfully yours,
EDWARD CLIFF.

CHEERING REPORT FROM DUNDEE CONFERENCE.

Dundee, Aug. 2nd, 1879.

President Wm. Budge.

Dear Brother,—Will you be so kind as to forward to my address, care of Geo. Robertson, 74, Don Street, Aberdeen, 300 tracts; 150 "Means of Escape," and 150 "Only True Gospel," and if you have any others suitable for circulation, send 200 assorted, and charge to my personal account. Send also 1 Book of Mormon, calf-grained, and 1 Hymn Book.

I arrived here, from Aberdeen, on Saturday evening, and found President Watson busy, trying to disseminate the word. I went with